

# Language of Jesus Christ

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## [\[edit\]](#)Language of Jesus Christ and First century Israel

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In Acts 1:19, Field of Blood was known to all the inhabitants of Jerusalem in their own language as Akeldama which is the transliteration of Aramaic words "Haqal Dama" <sup>[1]</sup>. In Mark 5:41, [Jesus](#) raises Jairus' daughter from the dead with the command "Talitha Koum(i)" which is Aramaic<sup>[1]</sup>.

According to Dead Sea Scrolls archaeologist, Yigael Yadin, Aramaic was the language of Hebrews until Simon Bar Kokhba tried to revive Hebrew and make it as the official language of Hebrews during Bar Kokhba revolt (132-135 AD). Yigael Yadin noticed the shift from Aramaic to Hebrew during the time of Bar Kokhba revolt. In Book "Bar Kokhba: The rediscovery of the legendary hero of the last Jewish Revolt Against Imperial Rome" Yigael Yadin notes, "It is interesting that the earlier documents are written in Aramaic while the later ones are in Hebrew. Possibly the change was made by a special decree of Bar-Kokhba who wanted to restore Hebrew as the official language of the state"(page 181). In Book "A Roadmap to the Heavens: An Anthropological Study of Hegemony among Priests, Sages, and Laymen (Judaism and Jewish Life)" by Sigalit Ben-Zion (Page 155), Yadin remarked: "it seems that this change came as a result of the order that was given by Bar Kokhba, who wanted to revive the Hebrew language and make it the official language of the state." According to Book "Naming the Witch: Magic, Ideology, and Stereotype in the Ancient World" written by Kimberly B. Stratton (p. 232), Yigael Yadin suggests that Bar Kokhba was trying to revive Hebrew by decree as part of his messianic ideology.

"Christ, after all spoke in the language of His contemporaries. He offered the first sacrifice of the Eucharist in Aramaic, a language understood by all the people who heard Him. The Apostles and Disciples did the same and never in a language other than that of the gathered faithful." - Latin Patriarch Maximus, Vatican II (Source -<http://www.peshitta.org/initial/peshitta.html>).

Greeks called Arameans or Aramites as "Syriacs" or "Syrians." So Aramaic is also known as "Syriac."

Poseidonios from Apamea (ca. 135 BC - 51 BC) - "The people we Greek call Syriacs, they call themselves Arameans." [Source - J.G. Kidd, Posidonius (Cambridge Classical Texts and Commentaries, 1988), vol. 2, pt. 2, pp. 955-956].

Josephus wrote - "Aram had the Aramites, which the Greeks called Syrians." (Source - Antiquities of the Jews, translated by William Whiston in 1737, Book I, Chapt. 6, Paragraph 4)

German Orientalist Theodore Nöldeke wrote:

"It is well understandable that people have started to transfer the name of the country to the most important nationality and so the name 'syriac' was apprehended ethnological and was equated with 'aramaic'." [Source - Theodor Nöldeke: Book "Assyrios Syrios Syros, in Zeitschrift für klassische Philologie", Hermes 5, Berlin 1871, p. 461)]

According to First century Hebrew Priest & Historian [Josephus](#), Greek wasn't spoken in first century Israel. Josephus also points out the extreme rarity in terms of a Judean knowing Greek in first century AD.

Josephus wrote:

"I have also taken a great deal of pains to obtain the learning of the Greeks, and understand the elements of the Greek language, although I have so long accustomed myself to speak our own tongue, that I cannot pronounce Greek with sufficient exactness; for our nation does not encourage those that learn the languages of many nations, and so adorn their discourses with the smoothness of their periods; because they look upon this sort of accomplishment as common, not only to all sorts of free-men, but to as many of the servants as please to learn them. But they give him the testimony of being a wise man who is fully acquainted with our laws, and is able to interpret their meaning; on which account, as there have been many who have done their endeavors with great patience to obtain this learning, there have yet hardly been so many as two or three that have succeeded therein, who were immediately well rewarded for their pains." — Antiquities of Jews XX, XI.

Judean Wars (Book 1, Preface, Paragraph 1): "I have proposed to myself, **for the sake of such as live under the government of the Romans, to translate those books into the Greek tongue, which I formerly composed in the language of our country, and sent to the Upper Barbarians.** Joseph, the son of Matthias, by birth **a Hebrew, a priest also**, and one who at first fought against the Romans myself, and was forced to be present at what was done afterwards, [am the author of this work]."

In first century AD, Josephus points out that Aramaic was a widespread language and understood accurately among Aramaic speakers.

Josephus points out that Parthians, Babylonians, the remotest Arabians, and those of his nation beyond Euphrates with the Adiabeni **knew accurately about Jewish Wars by his means** (mentioned below) and why he translated his work from the language of his country into Greek for Greeks and Romans.

Judean Wars Book 1 Preface, Paragraph 2 - "I thought it therefore an absurd thing to see the truth falsified in affairs of such great consequence, and to take no notice of it; but to suffer those Greeks and Romans that were not in the wars to be ignorant of these things, and to read either flatteries or fictions, **while the Parthians, and the Babylonians, and the remotest Arabians, and those of our nation beyond Euphrates, with the Adiabeni, by my means, knew accurately both whence the war begun, what miseries it brought upon us, and after what manner it ended.**"

The testimony of Josephus about Aramaic being "accurately understood" is also supported by New Testament (Matthew 4:24-25, Mark 3:7-8, Luke 6:17) where people from Galilee, Judaea, Jerusalem, Idumaea, Tyre, Sidon, Syria, Decapolis, and from beyond Jordan came to see Jesus for healing and to hear his discourse.

H.St.J. Thackeray (who translated Josephus' Judean wars from Greek into English) also point out this - "We learn from the proem that the Greek text was not the first draft of the work.**It had been preceded by a narrative written in Aramaic and addressed to "the barbarians in the interior"**, who are more precisely defined lower down as the natives of Parthia, Babylonia, and Arabia, the Jewish dispersion in Mesopotamia, and the inhabitants of Adiabene, a principality of which the reigning house, as was proudly remembered, were converts to Judaism (B. i, 3, 6). Of this Aramaic work the Greek is described as a "version" made for the benefit of the subjects of the Roman Empire, i.e. the Graeco-Roman world at large. <sup>[2]</sup>"

It must be noted that H. St. J. Thackeray confuses Judaism with Hebrewism since Judaism only began in 500 AD <sup>[3]</sup>.

It must noted that Judean is often mistranslated by English translators as Jew or anything related to a Jew which can be seen in the below verses of the New Testament <sup>[4]</sup>.

Josephus points out that Judeans is the name Hebrews were called by from the day that they came up from Babylon, which is taken from the tribe of Judah, which came first to these places, and thence both they and the country gained that appellation <sup>[5]</sup>.

Dead Sea Scrolls Archaeologist Yigael Yadin also agrees with Josephus' testimony, pointing out that Aramaic was the lingua franca of this time period (Source - Book "Bar Kokhba: The rediscovery of the legendary hero of the last Jewish Revolt Against Imperial Rome" Page 234).

While Aramaic being accurately understood among Aramaic speakers, still it was easy to recognize a Galilean due to his Galilean accent in first century AD. In Matthew 26:71-73, Peter was exposed by his Galilean Aramaic accent when he spoke.

Hebrew Priest Josephus differentiates Hebrew from his language. Josephus calls Hebrew as Hebrew tongue while he calls Aramaic as our tongue or our language. Below are some examples from Josephus' works Jewish Wars and Antiquities of Jews.

## **Hebrew**

1) Antiquities of Jews Book 5. Chapter 2. Paragraph 2 - "But the affairs of the Canaanites were at this time in a flourishing condition, and they expected the Israelites with a great army at the city Bezek, having put the government into the hands of Adonibezek, which name denotes the Lord of Bezek, for Adoni in the Hebrew tongue signifies Lord."

2) Antiquities of Jews Book 1, Chapter 1, Paragraph 1 - "This man was called Adam, which in the Hebrew tongue signifies one that is red, because he was formed out of red earth, compounded together; for of that kind is virgin and true earth."

## **Aramaic**

1) Jewish Wars Book 5, Chapter 4, Paragraph 2 - This new-built part of the city was called "Bezetha," in our language, which, if interpreted in the Grecian language, may be called "the New City."

Bezetha is Aramaic (Source - Book "John" by Gerard Sloyan, Page 78). 'tha' at the end of 'Bezetha' is the Aramaic definite article on a feminine noun in an emphatic state (Source - Book "Introduction to Syriac" by Wheeler Thackston, Page 44).

2) Antiquities of Jews Book VIII, Chapter 3, Paragraph 9 - "He also placed a partition around the temple, which in our tongue we call Gison, but it is called Thrigeos by the Greeks."

Unlike Hebrew Priest Josephus and other Hebrew priests at Jerusalem, the people of first century Israel had no knowledge of Hebrew. This has been confirmed through New Testament. On several occasions in New Testament, Aramaic words are called Hebrew. Below are some examples.

John 19:17 (KJV) - "And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha."

John 19:13 (KJV) - "When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha."

Words "Golgotha" and "Gabbatha" are Aramaic (Source - Book "The Words of Jesus in the Original Aramaic" Page. 114-115 by Stephen Andrew Missick & John 19:17 and John 19:13 of NIV). "tha" in "Golgotha" and "Gabbatha" is the Aramaic definite article on a feminine noun in an emphatic state (Source - Book "Introduction to Syriac" by Wheeler Thackston, Page 44). Aramaic Old Testament is known as Aramaic Peshitta Tanakh which is preserved in Codex Ambrosianus (Source - <http://biblemanuscriptsociety.com/Bible-resources/Bible-manuscripts/Codex-Ambrosianus>).

Josephus' testimony on "Greek wasn't spoken in first century Israel" and "the extreme rarity in terms of a Jew knowing Greek" is also supported by Aramaic New Testament known as Aramaic Peshitta. Although Greek NT and the translations of Greek NT contradict the testimony of Josephus by saying that there were Greeks who communicated with Jesus and Apostle Paul, still Aramaic NT supports the testimony of Josephus by saying that they were either Aramaean(s) or Pagan(s).

Below are some examples.

1. Mark 7:26 (NIV Translation) - *"The woman was a Greek, born in Syrian Phoenicia. She begged Jesus to drive the demon out of her daughter."*

But in Mark 7:26 (Book "The Original Aramaic New Testament in Plain English", Page. 68)  
- *"But she was a pagan woman from Phoenicia of Syria, and she was begging him to cast out the demon from her daughter."*

2. John 7:35 (NIV) - *"The Jews said to one another, 'Where does this man intend to go that we cannot find him? Will he go where our people live scattered among the Greeks, and teach the Greeks.'"*

But in John 7:35 (Book "The Original Aramaic New Testament in Plain English", Page. 153)  
- *"The Judeans were saying among themselves, 'Where is This Man prepared to go that we cannot be? Is He prepared to go teach the pagans?'"*

3. Acts 16:1 (NIV) - *"Paul came to Derbe and then to Lystra, where a disciple named Timothy lived, whose mother was Jewish and a believer but whose father was a Greek."*

But in Acts 16:1 (Book "The Original Aramaic New Testament in Plain English", Page. 199)

- *"And he arrived at the city Derby and at Lystra, but a disciple was there whose name was Timotheus, son of a certain Jewess believer, and his father was an Aramaean."*

4. Romans 1:16 (KJV) - *"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."*

Romans 1:16 (Book "The Original Aramaic New Testament in Plain English", Page. 218) -

*"For I am not ashamed of The Gospel, because it is the power of God for the life of all who believe in it, whether of The Judeans first, or of the Aramaeans."*

5. Acts 20:21 (NIV) - "I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus."

Acts 20:21 (Book "The Original Aramaic New Testament in Plain English", Page. 206) - "While I was testifying to the Jews and to the Aramaeans about returning to God and the faith in Our Lord Yeshua The Messiah."

6. Acts 19:17 (KJV) - "And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified."

Acts 19:17 (Book "The Original Aramaic New Testament in Plain English", Page. 204) - "And this became known to all the Jews and Aramaeans dwelling in Ephesus and great fear fell upon all of them, and the name of Our Lord Yeshua The Messiah was exalted."

7. 1 Corinthians 1:24(NIV) - "but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God."

1 Corinthians 1:24 (Book "The Original Aramaic New Testament in Plain English", Page. 238) - "But to those who are called, Jews and Aramaeans, The Messiah is the power of God and the wisdom of God."

8. Galatians 2:3 (KJV) - "But neither Titus, who was with me, being a Greek, was compelled to be circumcised:"

Galatians 2:3 (Book "The Original Aramaic New Testament in Plain English", Page. 269) - "Even Titus, an Aramaean who was with me, was not compelled to be circumcised."

In Peshitta NT, it must be noted that Jesus Christ uses Aramaic word "Auraytha" in Matthew 11:13, Matthew 12:5, and Matthew 22:40 for the law of Moses (Source - Interlinear NT at [www.peshitta.org](http://www.peshitta.org)). Not the Hebrew word Torah. Aramaic Old Testament is known as Peshitta Tanakh (Source - [http://en.metapedia.org/wiki/Peshitta\\_Tanakh](http://en.metapedia.org/wiki/Peshitta_Tanakh)).

[edit]Aramaic features found in NT translations

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Aramaic features are commonly found in Greek NT and English translations of Greek NT. For Example, Aramaic word "Bar." Aramaic word "Bar" means son (Source - Book "Introduction to Syriac" Page. 197). Several names in New testament start with Bar - "Bar"tholomew, "Bar"abbas, "Bar"nabbas, Simon "Bar" Jonah, Joseph called "Bar"sabbas, "Bar" Timaeus, "Bar" Jesus, and Judas called "Bar"sabbas.

Aramaic word Kaypha means stone or rock (Source - Book "Introduction to Syriac" Page. 204). Kaypha is transliterated as "Cephas" and "Peter" is the translation of Kaypha (transliterated as Cephas).

John 1:42 (NIV) - "And he brought him to Jesus. Jesus looked at him and said, "You are Simon son of John. You will be called Cephas" (which, when translated, is Peter)."

Cephas (transliteration of Kaypha) is also mentioned in Galatians 2:9, 1 Corinthians 1:12, 1 Corinthians 9:5, 1 Corinthians 15:5, etc.

## [\[edit\]](#)Multimedia

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<http://www.youtube.com/watch?v=XdP3sOqY2hc>

<http://www.youtube.com/watch?v=NyJ0WDIvA7w>

<http://ellhn.e-e-e.gr/books/assets/NewTestament.pdf>

## [\[edit\]](#)Books

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1) **Wheeler Thackston's Book "Introduction to Syriac"** - <http://www.amazon.com/Introduction-To-Syriac-Wheeler-Thackston/dp/0936347988>

**Note** - Wheeler Thackston's Book "Introduction to Syriac" teaches Aramaic (a.k.a Syriac) language which is used in Aramaic Peshitta NT.

## [\[edit\]](#)Other links

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YA and YH - [http://en.metapedia.org/wiki/YA\\_and\\_YH](http://en.metapedia.org/wiki/YA_and_YH)

New Testament - [http://en.metapedia.org/wiki/New\\_Testament](http://en.metapedia.org/wiki/New_Testament)

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1. ↑ <sup>1.0 1.1</sup> Book "What do Jewish People think about Jesus?" by Dr. Michael Brown, Page 39
2. ↑ JOSEPHUS WITH AN ENGLISH TRANSLATION BY H. ST. J. THACKERAY, M.A, IN NINE VOLUMES, II THE JEWISH WAR, BOOKS I-III, INTRODUCTION, PAGE IX
3. ↑ [http://en.metapedia.org/wiki/Christianity\\_older\\_than\\_Judaism](http://en.metapedia.org/wiki/Christianity_older_than_Judaism)
4. ↑ [http://en.metapedia.org/wiki/Christianity\\_older\\_than\\_Judaism](http://en.metapedia.org/wiki/Christianity_older_than_Judaism)
5. ↑ Antiquities of Judeans 11:5:7

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## YA and YH

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In Aramaic OT (a.k.a Peshitta Tanakh), Aramaic word MarYA (Master YA) is used for Hebrew "YH" <sup>[1]</sup>.

Unlike Aramaic "MarYA" and Hebrew "YH", the term "YHWH" is not mentioned anywhere in Aramaic Old Testament and Aramaic New Testament.

YHWH was used in Jewish Satanic book kabbalah. "Of the 54 sacred names in the Jewish kabbalah, the primary one is YHWH <sup>[2]</sup>"

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## [\[edit\]](#)Aramaic "YA" in first century Israel

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Aramaic word "MarYA" can be seen in Aramaic OT (Peshitta Tanakh) and Aramaic NT (Peshitta NT) <sup>[3]</sup>.

Aramaic was the language of first century Israel <sup>[4]</sup>.

So several names began with Aramaic form "YA" in Aramaic word "MarYA."



Here are some names with YA found in Peshitta Tanakh (Aramaic OT) and Peshitta NT (Aramaic NT) - Yoseph (Joseph in English), Yokhanan (John in English), Yonathan (Jonathan in English), etc. <sup>[5]</sup>.

Josephus in Aramaic form is Yosephus.

This was the same case with Aramaic word "Bar."

Several names in New testament start with Bar - "Bar"tholomew, "Bar"abbas, "Bar"nabbas, Simon "Bar" Jonah, Joseph called "Bar"sabbas, "Bar" Timaeus, "Bar" Jesus, and Judas called "Bar"sabbas. Aramaic word "Bar" means son <sup>[6]</sup>.

## [\[edit\]](#) Changing from Aramaic "YA" into Hebrew "YH" during Bar Kokhba revolt (132-135 AD)

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According to Dead Sea Scrolls archaeologist, Yigael Yadin, Aramaic was the language of first century Israel and early second century Israel until Simon Bar Kokhba tried to revive Hebrew and make it as the official language of Hebrews during Bar Kokhba revolt (132-135 AD).

Yigael Yadin noticed the shift from Aramaic to Hebrew during the time of Bar Kokhba revolt. In Book "Bar Kokhba: The rediscovery of the legendary hero of the last Jewish Revolt Against Imperial Rome" Yigael Yadin notes, "It is interesting that the earlier documents are written in Aramaic while the later ones are in Hebrew. Possibly the change was made by a special decree of Bar-Kokhba who wanted to restore Hebrew as the official language of the state"(page 181).

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According to Book "Naming the Witch: Magic, Ideology, and Stereotype in the Ancient World" written by Kimberly B. Stratton (p. 232), Yadin suggests that Bar Kokhba was trying to revive Hebrew by decree as part of his messianic ideology.

During Bar Kokhba revolt (132-135 AD), the names started to appear in Hebrew "YH" instead of Aramaic form "YA." Aramaic word "Bar" for son started becoming Hebrew word "Ben." Hebrew word Ben means son <sup>[7]</sup>. This can be seen in Bar Kokhba letters<sup>[8]</sup>.

Aramaic "Yoseph" (with Aramaic form "YA") became "Yehoseph" (with Hebrew form "YH") during Bar Kokhba revolt (132-135 AD). So the name "Josephus" (Aramaic form - Yosephus) will also become Jehosephus (Hebrew form - "Yehosephus") in English.

In Bar Kokhba letters, there is "Yehoseph Ben Yehoseph" mentioned which is Hebrew form of Aramaic name "Yoseph Bar Yoseph" <sup>[9]</sup>.

Aramaic Name "Yonathan" became "Yehonathan" which can be seen in Bar Kokhba's letter to "Yehonathan, the son of Ba'aya" <sup>[9]</sup>.

Aramaic name Yokhanan (also written as "Yochanan" which is John in English) became Hebrew name "Yehohanan" (also written as Yehochanan). Yehohanan Bar Yeshua (with Aramaic influences "Bar" and "Yeshua") was one of the Bar Kokhba appointees who administered Bar Kokhba's holdings in the Ein Gedi region <sup>[10]</sup>.

In Babatha Documents, Document 6 - A Deed of Gift (written in Aramaic) shows the date when it was written - 24th Tammuz year 15', i.e July 13, 120 AD <sup>[11]</sup>.

In this document (Document 6 - A Deed of Gift), it is interesting to note the name "Yoseph Bar Menasseh." This is 12 years before Bar Kokhba revolt began (132 AD). As mentioned above, Yoseph became Yehoseph during Bar Kokhba revolt (132-135 AD).

Babatha (93/94 AD - 132 AD) is written in Nabatean, Aramaic, and Greek <sup>[12]</sup>.

In his book "Bar Kokhba: The rediscovery of the legendary hero of the last Jewish Revolt Against Imperial Rome" (Page 252), Yigael Yadin points out that the last Babatha document was written in August 19, 132 AD during the first year of Bar Kokhba revolt (132-135 AD). It must be noted that none of Babatha's documents are in Hebrew.

## [\[edit\]](#)Other Names

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In Aramaic, Few names had irregularities. For Example, names like Yehuda (Jehuda), Yehudith (Jehudith - Genesis 26:34), Yehudaya (Jehudean), Yehoshaphat (Jehoshaphat), Yehu (Jehu), and Yehoram (Jehoram).

In Aramaic, "H" is silent although "H" is written in these names. Here are some examples with "H" silent - the name "Yehuda" becomes "Yuda" (Jude or Judas), Yehudith becomes Yudith (Judith), Yehudaya becomes Yudaya (Judean), etc. In Aramaic, "H" in these types of names are silent except after proclitics <sup>[13]</sup>.

God revealed his name to Moses and God didn't reveal his name previously to Abraham, Isaac, and Jacob <sup>[14]</sup>. It must be noted that names like Yehuda and Yehudith existed prior to God revealing his name to Moses <sup>[15]</sup>.

So after God revealing his name to Moses, it is possible that the names like Yehuda and Yehudith adjusted according to the name of God in Aramaic form - "Yuda" and "Yudith" (with Aramaic form "YA") while the names remained the same in Old Hebrew (with Hebrew form "YH"). So it is

possible that other names like Yehoshaphat, Yehu, and Yehoram may have existed prior to God revealing his name to Moses and these names may have adjusted according to the name of God in Aramaic form (with Aramaic form "YA") after God revealing his name to Moses.

After God revealing his name to Moses, Yoseph (Joseph the son of Jacob) must have adjusted according to the name of God in Hebrew form - "Yehoseph" (with Hebrew form "YH") while the name remained the same in Aramaic (with Aramaic form "YA").

Along with Aramaic form "YA", God's name is called "ENA NA" in Aramaic which means "I AM."

God revealed his name ("I AM") to Moses in Exodus 3:14-16.

In John 18:3-6, Judas with a band of men and officers from the chief priests and Pharisees (with lanterns and torches and weapons) came to betray Jesus Christ. Jesus Christ asked whom are they looking for? They answered "Jesus of Nazareth." Jesus Christ said "I AM" in Aramaic New Testament. When Jesus Christ said that "I AM" ("ENA NA" in Aramaic), they went backward, and fell to the ground <sup>[16]</sup>.

## [\[edit\]](#)References

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1. [↑](#) Book "A Compendious Syriac Dictionary", Page 298 & Book "Lexicon to the Syriac New Testament" by William Jennings, Page 130
2. [↑](#) [http://www.henrymakow.com/lucifers\\_chosen\\_people.html](http://www.henrymakow.com/lucifers_chosen_people.html)
3. [↑](#) Book "Lexicon to the Syriac New Testament" by William Jennings, Page 130, Luke 2:11 - <http://www.dukhrana.com/khabouris/>
4. [↑](#) [http://en.metapedia.org/wiki/Language\\_of\\_Jesus\\_Christ](http://en.metapedia.org/wiki/Language_of_Jesus_Christ)
5. [↑](#) Peshitta OT - [http://madenkha.net/holy\\_bible/OT/](http://madenkha.net/holy_bible/OT/), Peshitta NT at <http://www.dukhrana.com/khabouris/>
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8. [↑](#) [http://en.metapedia.org/wiki/Bar\\_Kokhba\\_revolt](http://en.metapedia.org/wiki/Bar_Kokhba_revolt)
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12. [↑](#) Yigael Yadin's article Expedition D (Cave of Letters) - Israel Exploration Journal Vol. 12, No. 3-4, THE EXPEDITION TO THE JUDEAN DESERT, 1961 (1962), Page 235
13. [↑](#) Wheeler Thackston's book "Introduction to Syriac", Page 35, 204
14. [↑](#) Exodus 6:3
15. [↑](#) Genesis 35:23, Genesis 26:34
16. [↑](#) John 18:5-6 in <http://www.peshitta.org/pdf/Yukhnch18.pdf>

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